

**GÖTEBORGS
ETNOGRAFISKA MUSEUM**



ÅRSTRYCK
1974

Omslagsbilden: Chi wara, antilopfigurer snidade i trä, Bambara, Mali. H. 62 resp. 61 cm.
74.13. 1-2. — *Chi wara, antelope figures. The Bambara, Mali. H. 62 and 61 cm. resp.*
74.13. 1-2.

**GÖTEBORGS
ETNOGRAFISKA MUSEUM**

ÅRSTRYCK 1974

ETHNOGRAPHICAL MUSEUM, GOTHENBURG, SWEDEN

Annual Report for 1974

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Editor: Kjell Zetterström

Elanders Boktryckeri Aktiebolag
Kungsbacka 1975

BERÄTTELSE FÖR 1974

Etnografiska Museets råd har under året haft följande sammansättning: Ordförande, fru Anita Torwald, vice ordförande löneintendent Östen Angerås samt ledamöterna docenten Alf Björnberg, ombudsmannen Roy Gustavsson, professorn Gunnar Harling, fru Irma Nääs, ämnesläraren Bertil Rugarn och biblioteksrådet Folke Ström. Rådet har sammanträtt den 21 februari och den 6 november.

Etnografiska Museets arbetsgrupp har sammanträtt ett antal gånger, bl.a. för att diskutera planering och organisation samt utbildnings-, budget- och utställningsfrågor.

Informationsmöten med personalen har, i görligaste mån, hållits varannan tisdag.

Den kurs i etnografi för personalen, som startades under 1973 har under året fortsatt och har elva sammankomster noterats.

FÖREMÅLSSTATISTIK

Under 1974 har 21 samlingar om totalt 318 föremål registrerats. Av dessa har 203 föremål köpts och 115 erhållits i gåva. Föremålen fördelar sig på regioner enligt följande:

<u>Nordamerika</u>	S:a
Gåvor 2 föremål	2
<u>Mexico</u>	
Köp 1 föremål	1
<u>Afrika</u>	
Gåvor 112 och köp 160 föremål	272
<u>Nya Guinea</u>	
Köp 42 föremål	42
<u>Celebes</u>	
Gåva 1 föremål	<u>1</u>
	S:a 318

Amerika

Nordamerika. Av fru Gunhild Sjö Dahl har museet erhållit ett solfjädersliknande föremål (74.16.1). Föremålet är insamlat av dåvarande generalkonsuln Sjö Dahl i Nordamerika vid sekelskiftet.

Fru Svea Klein, Alingsås, har skänkt en filt (74.19.1) från navaho-indianerna i Arizona, U.S.A. Filten är insamlad omkring 1930 och är ett fint exempel på navaho-indianernas hantverks-skicklighet.

Mexico. Under sitt besök i Mexico i september 1974 förvärvade professor S. Henry Wassén, för museets räkning, en olmekisk lerfigur (74.18.1). Den olmekiska kulturen uppstod någonstans söder om Veracruz och norr om Tabasco omkring 1500 f.Kr. Figuren är från Boca del Río ("tierra blanca"), nära Veracruz. Figuren kan vara från den formativa eller preklassiska tiden, en period som slutar ca. 200 f.Kr.



Fig. 1. En 9,5 cm hög sittande olmekisk lerfigur. Boca del Río nära Veracruz, Mexico. 74.18.1. Olmec clay figure. H. 9,5 cm. Boca del Río near Veracruz, Mexico. 74.18.1.

Afrika

Ännu en gång har rektor Stig Lund-Jensen i Floda skänkt en stor mängd föremål till museet. Samling 74.2.1-2 kommer från Centralafrikanska Republiken. Samlingarna 74.1.1-69 och 74.17.1-8 innehåller material från Tanzania, huvudsakligen från Bohaia-området. Rektor Lund-Jensen har inte blott skänkt föremålen utan även talat in värdefull information om desamma på band. Både föremål och dokumentation har använts i museets utställning om Tanzania (se utställningar!).

Av herr Per Gerdin, Helsingborg, har museet köpt två föremål. 74.3.1 är en stående figur i elfenben från Walega i Östra Zaïre.



Fig. 2. Figur i elfenben från Walega i Östra Zaïre. H. 14 cm. 74.3.1. Sculpture carved in ivory. The Walega, eastern Zaïre. H. 14 cm. 74.3.1.

74.3.2. är en figur i sten, en s.k. Pomdo från Kissi-folket i Sierra Leone.

Av herr Gerdin har museet även förvärvat samling 74.11.1-5 från Ashanti-folket i Ghana. Samlingen består av tre vikter som använts till att väga guldsand med, en sked samt en mindre metallask för förvaring av guldsand.



Fig. 3. Chi wara, antilopfigurer snidade i trä. Bambara, Mali.
H. 62 resp. 61 cm. 74.13.1-2. Chi wara, antelope figures. The
Bambara, Mali. H. 62 and 61 cm resp. 74.13.1-2.

Från Övre Volta kommer samling 74.5.1-14. Den har sålts av Monsieur Traoré Philippe, Övre Volta, och består av masker, vapen och musikinstrument. De flesta av föremålen kommer från Bobo-stammen.

74.4.1 är en skulptur i trä från Nigeria köpt från konstnären Bengt Olson, Göteborg, som även sålt två mycket vackra skulpturer från Bambara-stammen i Mali, 74.13.1-2. Det är två chi wara skulpturer, antilopfigurer på en av fibrer flätad hjälm. Figurerna bildar ett par med en kvinnlig och en manlig individ. Den förra bär två kalvar på ryggen. Den ceremoniella chi wara-dansen framföres vid alla viktigare tillfällen som t.ex. när man bönfaller gudarna om regn eller att de skall göra åkrarna bördiga, före jakten, vid begravningsriter och initiationsfester. Danserna utförs i par och det är de unga männen som dansar.

Från Göteborgs Högre Samskola, genom adjunkt Tord Andersson, har museet erhållit i gåva en samling, 74.15.1-32, med föremål huvudsakligen från Kongo-området.

Av konstnären C.O. Hultén, Malmö, har museet köpt samling 74.20.1-2.



Fig. 4. Mask från Senufo-Diola i norra Elfenbenskusten. H. 89 cm. 74.20.2. Mask from the Senufo-Diola, northern Ivory Coast. H. 89 cm. 74.20.2.



Fig. 5. Bushkniv ("cutlass") av traditionell modell. Mano, Liberia. L. 49 cm. 74.14.46. Bushknife ("cutlass") of traditional shape made by a local blacksmith. The Mano, Liberia. L. 49 cm. 74.14.46.



Fig. 6. Två importerade bushknivar av vilka den vänstra formats om till traditionell modell. Mano, Liberia. L. 54 och 62 cm. 74.8.1-2. Two imported bushknives of which the left one has been remodelled into the traditional shape. The Mano, Liberia. L. 54 and 62 cm resp. 74.8.1-2.

74.20.1 är en fjäderskrud från Bamum-stammen i Kamerun och 74.20.2 är en mask av trä från norra Elfenbenskusten och som förefaller vara en blandning av stilar från Senufo, Diola och Bobo.

Under mars-april besökte t.f. museichefen Liberia och förvärvade i samband med detta besök en del föremål, huvudsakligen från Mano-folket i norra Liberia.

Marianne och Olle Wijkström, LAMCO, Yekepa, skänkte en hövdingadräkt från Mano (74.7.1). Dräkten är sydd i bomullstyg av inhemsk tillverkning, s.k. country-cloth. Tyget vävs i 10-12 cm breda remsor vilka sedan sys samman till tygstycken av erforderlig bredd.

Fig. 5 visar en bushkniv ("cutlass") av traditionellt snitt tillverkad av en bysmed (74.14.46).

På fig. 6 ser man två importerade bushknivar (Made in Poland). Den vänstra har av en bysmed omformats så att den mera överensstämmer med det traditionella snittet (74.8.1-2).

Samling 74.9.1-3 består av tre masker, två från Mano-stammen i Liberia och en från Bambara-folket i Mali.

74.10.1-10 är en samling tyger, dels importerade, dels av

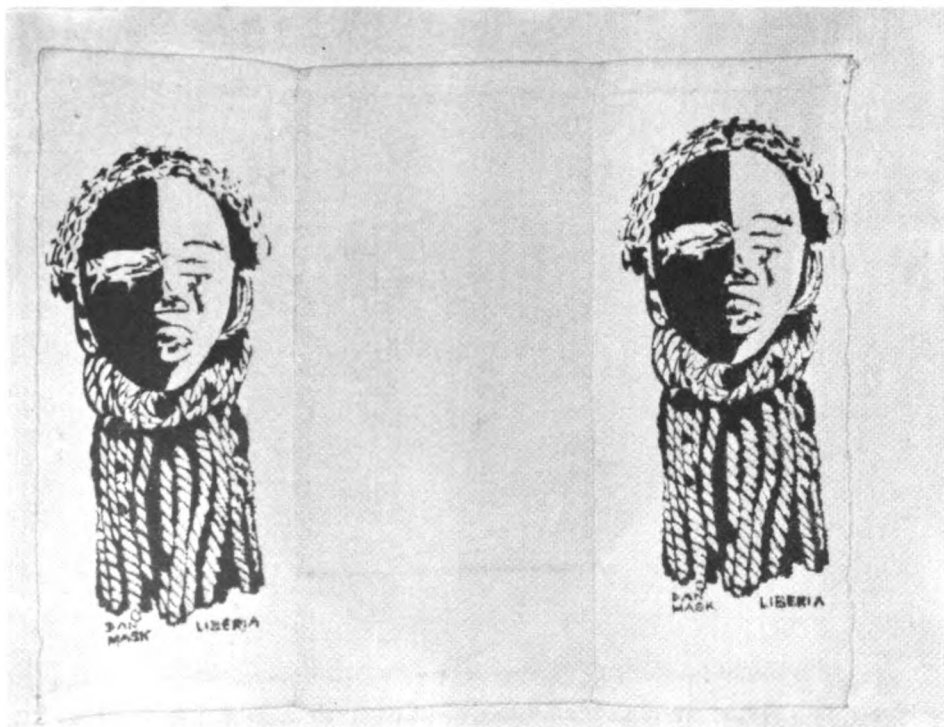


Fig. 7. Tablett med motiv föreställande en Gio (Dan) mask. 26 x 32 cm. 74.10.9. A piece of cloth with silk screen print depicting a Gio (Dan) mask. 26 x 32 cm. 74.10.9.



Fig. 8. Mask av trä från Gio- (Dan-) stammen i Liberia. H. 30 cm. 74.14.4. Wooden mask from the Gio (Dan) in Liberia. H. 30 cm. 74.14.4.

inhemsk tillverkning. På samtliga tygstycken har anbragts mönster med silk screen-teknik. Arbetet har utförts av kvinnor i YMCA's verkstad i Yekepa. Verksamheten är ett led i försöken att skapa inkomstbringande sysselsättningar, framför allt för kvinnor.

Samling 74.14.1-118 innehåller huvudsakligen kläder, vapen, verktyg och hushållsföremål men även några masker och värdighets-tecken. 74.14.4 är en mask av trä från Gio-stammen i norra Liberia. Gio är grannar till Mano. I litteraturen kallas Gio ofta för Dan vilket är stammens benämning i Elfenbenskusten, i Liberia är den vanligaste benämningen Gio vilket också är det officiella namnet på denna stam.

Från Grebo-folket i sydöstra Liberia kommer en mask (74.14.1) som sannolikt använts av det hemliga sällskapet "kwi". Masken är av trä med ett rött tygstycke som täcker ögon och näsa. Skägget består av apskinn och fibrer.



Fig. 9. Mask av trä från Grebo-stammen. Palipo, Maryland County, Liberia. H. 40 cm. 74.14.1. Wooden mask from the Grebo tribe. Probably used by the secret "Kwi" society. Palipo, Maryland County, Liberia. H. 40 cm. 74.14.1.



Fig. 10. Dubbelkniv som burits som värdighetstecken av hövding. Gbelay, Nimba County, Liberia. Mano. L. 40 cm. 74.14.44. Double-knife, a chief's symbol. The Mano, Gbelay, Nimba County, Liberia. L. 40 cm. 74.14.44.

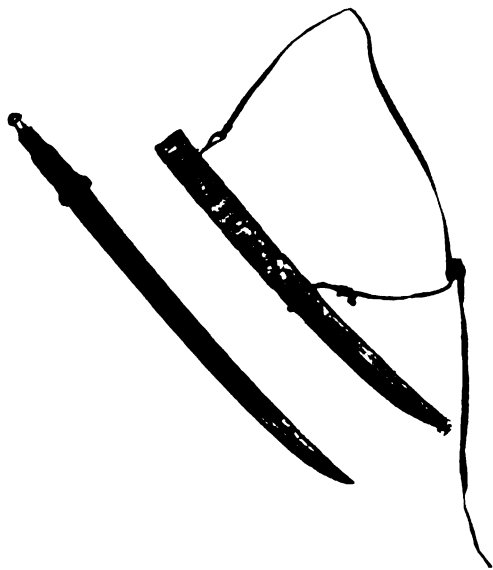


Fig. 11. Svärd med skida av mönstrat läder. Mano, Gbelay, Nimba County, Liberia. L. 69,5 cm. 74.14.52. Sword with sheath of leather. The Mano, Gbelay, Nimba County, Liberia. L. 69,5 cm. 74.14.52.

74.14.44 är en dubbelkniv som tillverkats av en bysmed. Den är ett värdighetstecken för en hövding.

Norra Liberia pacificerades ganska sent och mindre stamkrig lär ha ägt rum ända in på 40-talet. 74.14.52 är ett svärd med skida av mönstrat läder. Svärdet har enligt uppgift använts i krig.

Av sent datum är 74.14.8. Det är en s.k. förlovningskedja som består av ett manligt och ett kvinnligt huvud förenade med länkar. Hela kedjan är skuren ur ett enda trästycke. Den är inköpt på leprakolonin i Ganta, Nimba County, Liberia.

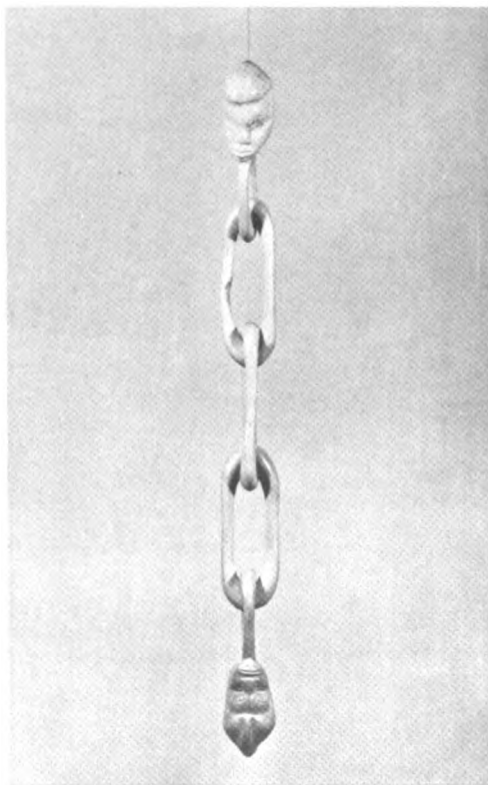


Fig. 12. S.k. förlovningskedja skuren ur ett enda trästycke. Ganta leprakoloni, Ganta, Nimba County, Liberia. L. 75 cm. 74.14.8. "Engagement chain". A male and female head joined together with wooden links, carved from a single piece of wood. Ganta leprosy colony, Ganta, Nimba County, Liberia. L. 75 cm. 74.14.8.

74.21.1 är ett plagg som bars av krigaren när han drog ut i fält. Det är en skjorta behängd med en mängd amuletter och mediciner som skyddade mot fiendens vapen. Krigaren kunde endast besegras av en motståndare med starkare mediciner.



Fig. 13. En krigares skjorta. Mano, Liberia. L. 83 cm. 74.21.1.
A warrior's shirt. Attached to the shirt are a great many medicines
which protected the warrior from the weapons of the enemy. The
Mano, Liberia. L. 83 cm. 74.21.1.

74.12.1 är en korg, troligen från Celebes, skänkt till museet av förre museichefen, professor S. Henry Wassén, som fått den i gåva efter fil.dr. Walter Kaudern.

74.6.1-42 är en etnografisk samling från Nya Guinea som sålts till museet av herr Karl Wilhelm Ströder, Papua, Nya Guinea. Samlingen utgörs av olika slags kärl, kläder och prydnader.

BIBLIOTEK, ARKIV OCH KATALOGER

Referensbiblioteket

Under året har en ökning med 486 katalognummer skett (21.451 - 21.937) varav genom köp 147, byte 244, gåvor 87 och egen produktion 8. Institutioner som bidragit till biblioteket är American Museum of Natural History, Etnografiska Museet i Stockholm, Göteborgs Historiska Museum, Göteborgs Konstmuseum, Nordiska Afrikainstitutet i Uppsala, SIDA samt Utrikesdepartementet.

Enskilda givare är Dr. Bente Bittman-Simon, Mr. Wallace Carter, Toronto, Dr. Juan Comas, fil.kand. Rose-Marie Cooper, Göteborg, Dr. Herbert Ganslmayer, Bremen, herr Per Gerdin, Helsingborg, Dr. Gertrud Grennander-Nyberg, Dr. Günther Hartmann, Berlin, Professor Sture Lagercrantz, Uppsala, Docent Lars Sundström, Uppsala, Professor S. Henry Wassén, Göteborg och museichef Kjell Zetterström, Göteborg.

Bildarkivet

En ökning har skett med 97 bilder (18.800 - 18.896). De flesta av dessa bilder har tagits fram i samband med museets olika utställningar. Gåvor har erhållits av Etnografiska Museet i Stockholm och Professor S. Henry Wassén, Göteborg.

Negativarkivet

har under året ökat med 65 katalognummer (11.142 - 11.206).

Skiptikonarkivet

Arkivet har ökat med 26 diabilder i färg. De är i huvudsak avbildningar av föremål ur museets samlingar.

Kart- och filmarkiven

Ingen ökning har skett under året.

Diskoteket

En ökning har skett med 10 grammofonskivor varav genom köp 7, gåvor 2 och byte 1. 4 skivor innehåller musik från Mexico, 3

från Nordamerika och 3 från Afrika.

Ljudbandsarkivet

Detta arkiv har upprättats under året och omfattar 6 ljudband.

Pressklipparkivet

har under året ökat dels genom museets egen pressbevakning, dels genom gåvor.

MUSEAL VERKSAMHET

Utställningar

Utställningen "Samer i Sverige - men hur länge?" som sålts till Samernas Folkhögskola i Jokkmokk, har under sommaren visats bl.a. i Reykjavik.

Museets utställning "Chile i Brännpunkten" visades på Göteborgs Stadsbibliotek under tiden 15/1 - 4/2.

Från den 7/2 till den 6/3 var den utställd på Agnebergsskolan i Uddevalla.

Den har även visats på Påvelunds- och Karl Johans-skolorna i Göteborg.

Den 17/2 öppnades utställningen "Former för måltiden" på Röhsska Konstslöjdmuseet. I denna utställning deltog Arkeologiska, Etnografiska och Historiska museerna samt Röhsska Konstslöjdmuseet. Utställningen togs ner den 21/4 och visas från den 16/12 i GAKO-huset i Göteborg.

Den 22/2 togs utställningen "Floden och Skogen" ner. Den visade barkmålningar från Sydamerika.

Den 20/3 invigdes "Etiopien - utveckling och underutveckling" som sedan stod fram till den 22/9. Faktamaterialet och bilder till denna utställning hade tagits fram av forskarassistent Jan Hultin, Göteborg.

Denna utställning visades i Ellös den 29/9 i samband med Vuxen-skolans distriktsstämma. Vid detta tillfälle föreläste t.f. museichefen Kjell Zetterström om Etiopien i anslutning till utställningen.

Utställningen flyttades sedan till Trollhättan där den visades i Kronogårdsbiblioteket.

Efter att ha varit i Trollhättan utvidgades utställningen avsevärt för att därefter ställas ut på Agnebergsskolan i Uddevalla från den 17/10 till den 5/11. I samband med en Afrika-vecka som ordnades på skolan, föreläste t.f. museichefen Kjell Zetterström om "Väst-

afrikansk konst" den 22/10.

Från Uddevalla fortsatte utställningen till Mellerud där den invigde den nya utställningslokalen i biblioteket.

Den 29/4 var det vernissage på utställningarna "Sex Fönster" och "Mot Fjärran Mål". Utställningen invigdes av kommunalrådet Werner Wessberg. Vid öppnandet demonstrerade museidirektör Karl Erik Larsson, Etnografiska Museet i Stockholm, en kava-dryckesceremoni. Båda dessa utställningar hade lånats från Etnografiska Museet i Stockholm. De togs ner den 1/9.

Den 30/8 var det premiär på utställningen "Vildar? Indianer i Brasilien" på Stadsteatern. Den visades i samband med pjäsen "Vildar" som då spelades på Stadsteatern. Den 14/9 deltog amnuenserna Rose-Marie Cooper och Gun Hellqvist i ett arrangemang om Sydamerika på Stadsteatern. Utställningen överfördes den 16/10 till museet.

Den 8/12 öppnades utställningen "Karibu - Tanzania". Utställningen har gjorts i anslutning till Sveriges Radio - TV:s programserie om Tanzania. Ansvarig för utformningen av denna utställning



Fig. 14. Bild från Karibu-utställningen som visar Mt. Kilimanjaro. Photograph from the Karibu exhibition showing Mt. Kilimanjaro.



Fig. 15. Detalj från Karibu-utställningen. Detail from the Karibu exhibition.

har varit museilektor Josef Lagergren som haft hjälp av ett antal Tanzania-kännare från Socialantropologiska institutionen vid Göteborgs universitet (se under Personal!).

Miniutställningar, skyltfönster och annat

- 18/1 Fönstret N. Hamngatan: "Västafrikanska masker".
- 28/1 Götabergsskolan, Göteborg: "Kalebassen som bruksting".
- 20/2 Skyltfönstret vid Centralstationen: Skyltning för "Former för måltiden".
- 19/4 Utställning på Munkebäcks bibliotek, Göteborg.
- 22/4 Skyltfönstret vid Centralstationen: "Storfamilj från Chocó".
- 19/6 Fönstret N. Hamngatan: "Chocó-indiansk keramik".
- 5/9 Skyltfönstret vid Centralstationen: "Erland Nordenskiöld i Chaco".
- 16-18/9 Delar av "måltidsutställningen" utlånade till Svenska Institutet för konserveringsforskning, Göteborg.
- 6/10 Museernas Dag. Expertpanel. Skådespelerskan Barbro Oborg-Ljunggren läste afrikanska sagor.

Utlånade föremål

ÖVRIG VERKSAMHET OCH PERSONALIA

Vid ett samkväm ordnat av Museinämnden i kansliets lokaler den 5 februari hedrades f. museichefen professor S. Henry Wassén genom att ordföranden fru Ingrid Sjöstrand med ett anförande till honom på Museinämndens vägnar överlämnade Göteborgs Musei plakett i silver, museiorganisationens främsta utmärkelse.

Personal

AMS-personal

Tillfälligt anställda

Tjänsteresor

13-14/2 besökte t.f. museichef Kjell Zetterström Etnografiska Museet i Stockholm och Etnografiska Institutionen i Uppsala.

15/3 - 15/4 besökte t.f. museichef Kjell Zetterström Liberia på inbjudan av LAMCO.

5-7/6 deltog amanuens Rose-Marie Cooper i ICOM-Konferensen i Randers, Danmark.

29/8 - 2/9 deltog t.f. museichefen i Nordiskt Etnografmöte i Tromsö samt besökte Etnografiska Museet i Oslo.

18/9 reste herr Åke Andersson, herr Stein Lango och t.f. museichefen Kjell Zetterström till Malmö Museum för att studera modellbyggen. Samma dag besökte amanuenserna Rose-Marie Cooper och Gun Hellqvist Köpenhamn och Brede, Danmark, för att studera utställningar om Sydamerikas indianer.

5-9/11 gjorde amanuens Gun Hellqvist en studieresa till Berlin för besök på bl.a. Museum für Völkerkunde.

5-7/11 deltog konservatorsassistent Evert Berndtsson i en kurs i skadedjursbekämpning anordnad av Nordiska Museet, Stockholm. Han gjorde samtidigt ett studiebesök vid Etnografiska Museet i Stockholm.

Övrigt

Antalet besökare i Ostindiska Huset har under året varit 114.540 (gemensamt för tre museer). Museet har besökts av totalt 10.489 skolelever. Av dessa var 220 klasser om totalt 4.852 elever från annan kommun än Göteborg.

Museet har under året haft besök av ett stort antal vetenskapsmän och studerande.

Under 1974 har Etnologiska Studier 33 och Göteborgs Etnografiska Museums Årstryck 1973 utgivits.

Publikationer

Cooper, Rose-Marie
och

Hellqvist, Gun

Vildar? Indianer i Brasilien. Stencil, 12 pp. till utställningen med samma namn. Göteborg 1974.

Hultin, Jan

Etiopien. Stencil, 13 pp. till Etiopienutställningen. Göteborg 1974.

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- - Fray Matías Abad y su diario de viaje
por el río Atrato en 1649. Boletín de
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- Smith McCosker, Sandra The Lullabies of the San Blas Cuna
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Museum, Etnologiska Studier 33, Kungs-
backa 1974.
- Wassén, S. Henry Beskrivning av föremål från indianska
arkeologiska kulturer i The Georg von
Békésy Collection. Selected objects from
the collection of Georg von Békésy
bequeathed to the Nobel Foundation (Ed.
Jan Wirgin), pp. 140-163. Allhems förlag,
Malmö 1974. (Katalog för utställning i
Östasiatiska Museet).
- - Följande kulturartiklar i Göteborgs-
Posten: Blomsterprinsen som tog narkotika
(26/2); Sydamerikas kulturvaggas? (3/3);
De offrade sina barn för att få regn
(4/6); Från Kina till Mexico? (31/7);
och Mayaskrivaren och hans värld (15/8).
- Zetterström, Kjell Berättelse för 1973. Göteborgs Etnogra-
fiska Museum, Årstryck 1973: 3-23. Kungs-
backa 1974.

Lokaler

Under året har salen "Norra Sydamerika" renoverats. Delar av de tidigare utställningsutrymmena har stängts av och gjorts om till magasin och rekvisitarum. Nya magasinshyllor, utställningsmontrar och utställningsskärmar har inköpts.

- - -

För omslagsbilden svarar museets tecknare, fröken Ingrid Midsem. Konservatorsassistent Olle Svartholm har tagit bilderna till fig. 1-2, 5, 7-13. Konstnären Lars Gillis har tagit bilderna till

fig. 3-4. Bilderna till fig. 14-15 har tagits av Johansson • Jona-
son Reklamfoto AB, Göteborg.

Göteborg i juni 1975

Kjell Zetterström
Museichef

TALES FROM THE YAMEIN MANO.

By

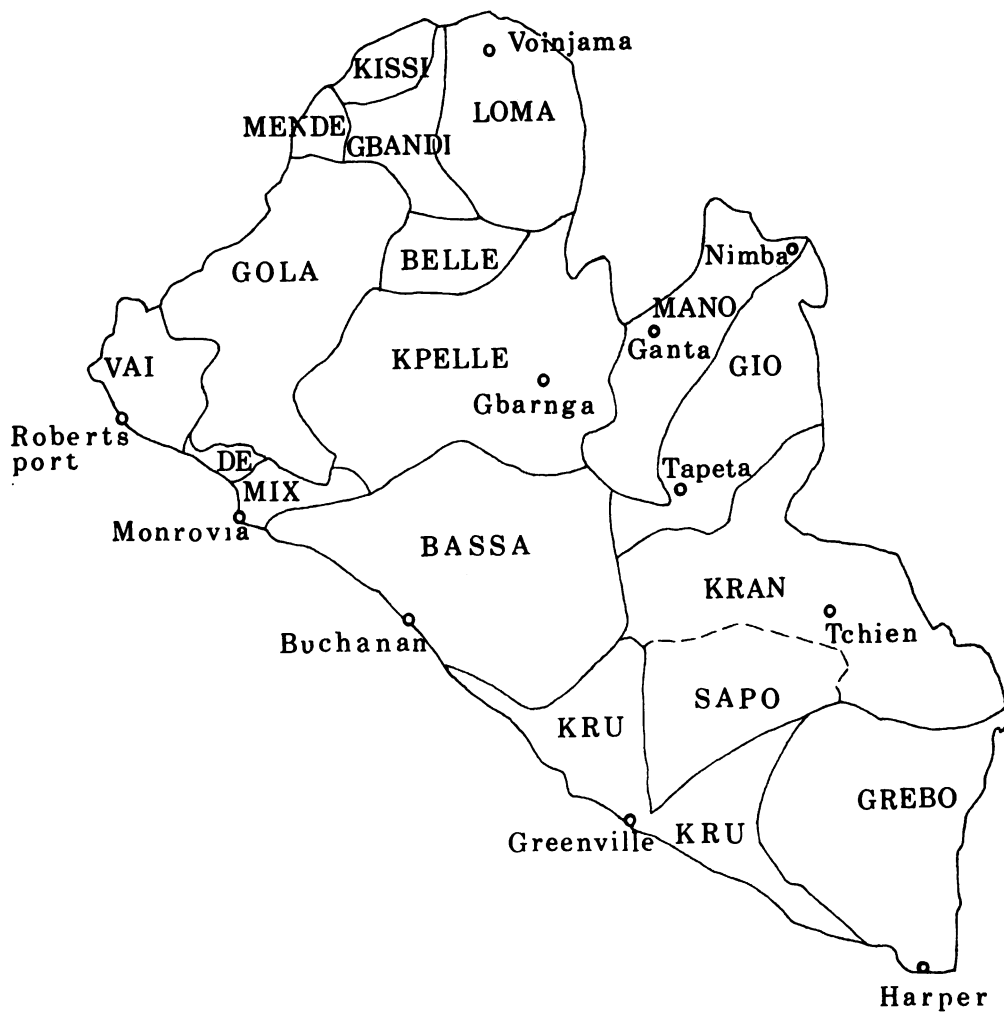
Kjell Zetterström

The Mano tribe is one of sixteen in Liberia. It is located in Nimba County in the northern part of Liberia (see map p.24). There are also Mano living in Guinea and the Ivory Coast. In Liberia they number about 75.000. Linguistically they belong to the Mande-speakers. The Yamein Mano live in ten villages (in Liberia called towns) in the northernmost part of Nimba County: a few of the villages are located very close to the boundary between Liberia and Guinea. They are farmers who cultivate up-land-rice and kassava by means of shifting hoe cultivation.

During my work with the Yamein Mano I had the opportunity of listening to a great many tales of which some are being presented here. The Mano are very fond of these tales and although they are known to the audience, they are listened to with great attention. Therefore it is very important for the teller to give a correct relation, if not, he will immediately be corrected by the listeners. The tales as well as their themes are innumerable. Although the tales vary a great deal from tribe to tribe, the same themes are found among many Westafrican peoples. Many tales are merely to entertain, others to educate. Some explain why things are as they are. It is not unusual that the stories contain a moral lesson. These are often used by the parents when they want to correct their children.

Animals are often the chief characters in the tales. The animals practically always assume human traits; one can thus meet the leopard or the spider as a rice-farmer or the hare as a hunter. The animals have their own characteristics. The leopard

TRIBES OF LIBERIA



is strong but rather stupid, the spider is cunning and greedy and the hare is small but very clever.

ANIMAL TALES.

Hare.

The hare or the rabbit, as it is often called in Liberia, is neither hare nor rabbit. It is either the Royal antelope or the Water chevrotain (1). The Royal antelope is called "sē" (2) and the Water chevrotain "fle" by the Mano. This animal is regarded as very intelligent and is often outwitting the other animals. It is often said that it was the first animal to be created by God (3). A person who is clever is said to be like the hare.

The Mano maintain that when a dog has traced a hare and has started chasing it, it will jump up on a termite hill and the dog will just run around, not knowing where the hare is. It is also believed that the hare has medicines with which he can cure other animals. When a hunter has wounded an animal, that animal will go to the hare to get medicine for its wounds.

Hare and Leopard (4).

Hare and Leopard both wanted to be the chief. They both declared their will to become the chief. Hare explained to everybody that he was going to be the chief and that he should ride on Leopard as if he were a horse. Leopard, when hearing this, got very vexed and told Hare that he was going to sue him.

When Leopard had left for the court, Hare told his wife not to let anybody in and to tell any visitors, that he, Hare, was ill in bed.

It did not last very long until an officer of the court arrived. When he learnt that Hare was ill in bed, he returned to the judge saying that Hare was unable to appear in court. Leopard refused to believe this and he told the judge that he was going himself to bring Hare to the court.

When Leopard arrived at Hare's house he asked for Hare. Hare's wife told him that he was ill in bed and that he could not appear in court. Leopard answered that the judge had ordered him to bring Hare to the court. Hare then asked Leopard how he was going to bring him to the court and Leopard answered that he was going to carry him. Hare then asked his wife to prepare some loads for

him. When he was ready, Hare took the loads and jumped with them up on the back of the Leopard and, thus riding on Leopard, he arrived in the court. When Leopard entered the court-house with Hare riding on his back, the judge and all the people began to laugh.

The judge asked Leopard why he had sued Hare. Leopard answered that it was because Hare had said that he was going to be the chief and that he should ride on Leopard as if Leopard were a horse. Then, again the people began to laugh as they saw Leopard still carrying Hare with loads on his back.

Leopard and Hare.

Leopard had been hungry for many days. He went to a sandplayer (5) to consult him about how to get food. The sandplayer advised him to pretend to be dead.

Leopard did as he had been told. All the animals were happy when they learned that Leopard was dead. They gathered around him and began to dance and sing.

Hare was suspicious and pinched Leopard's tail. Leopard jerked and Hare understood that he was only pretending to be dead. He warned the other animals but they did not believe him. They went on dancing and singing. Then Leopard jumped up and killed many of the animals around him. Hare managed to get away.

Hare and the Elephants.

There was an elephant living on a mountain. Another elephant was living on another mountain. Hare went to the first elephant and said to him: "Let us play tug of war! Let us tie a rope around our waists and then we will start hauling each other!" The elephant agreed and tied a rope around its waist. Hare then told the elephant that he was going to the other mountain and that he was going to call the elephant early the next morning when they should begin to haul each other. Then Hare went to the other elephant and told him the same thing. This elephant also agreed and tied the rope around its waist.

In the morning, Hare went to a place between the two mountains and began to shout: "Let's begin! Let's begin!" The two elephants were vexed with Hare. "How can he be so stupid to challenge me?" They started hauling each other but nobody could move the other

one from the spot.

After a while, some other animals came and told the elephants that Hare had cheated them.

There is a continuation of this story.

When the elephants had found out that they had been cheated by Hare, they began to chase him. Finally they caught him and one of the elephants placed him on his head in order to throw him on the ground to kill him.

Hare then asked the elephant to carry him to the town where there was a feast going on and there he could kill him. The elephant agreed and they went to the town. When they got there, the elephant started bragging saying that he was carrying a human heart (= Hare) on his head.

Hare also began to brag saying that he was the big man as he had somebody who was carrying him. Hare had a small spear which he kept tossing in the air. All the animals began to laugh at the elephant.

Then the chief told the people to be quiet. He then said that the elephant claimed to be a big man but he had never put his foot on the small animal on his head. "We feel that Hare is the big man and not you!" concluded the chief.

This tale explains why the elephant is always trying to crush everything with his feet.

They say that the small spear which Hare was tossing in the air is the same spear which they use when hunting elephants. When they have loaded the gun they place a heavy, iron-tipped arrow in the barrel instead of a bullet. That arrow is the spear of Hare.

The Mano use this tale as a parable when two chiefs are fighting.

Other animals.

Other animal tales are mostly to entertain but there is often added an explanation or a moral lesson of some kind.

The Goat and the Elephant (6).

Once the animals in the bush founded a market place and here everyone was going to sell his foodstuffs. Among the animals

were both bush and town animals. This market place was the only place where the animals used to get food to eat.

Elephant, who was the big man among the animals, used to eat almost all the market things and left very little for the other animals to eat. Every day when the animals brought their things to the market, these were taken and eaten by Elephant. There was thus no food for the other animals who were always hungry. When Elephant was eating the food, he used to tell the other animals that he was the only one who could eat that much.

While all the animals were suffering from starvation, Goat told them that he would try to find a way to cheat Elephant. The other animals were wondering how he was going to cheat Elephant.

Goat then went to Elephant and told him that he wanted to find out who could eat most, he or Elephant. Elephant laughed and laughed and told Goat that he was too small and could not eat as much as he. Goat then suggested to Elephant that the one of the two who could eat most was going to be the chief for the market. Elephant agreed on the terms and day suggested for the competition.

On that day, all the animals had gathered and Goat and Elephant promised in front of all the other animals that the one who could eat most would be the chief for the market.

After they had made their promises, they began to eat, first all the grass in the market place and then all the foodstuffs that had been brought to the market. After that they began to eat the grass that was growing upon the hill outside the market place. They ate until they were both satisfied and tired of eating. When they went to rest on the big rock, Goat was ruminating and Elephant asked him if he was still eating. Goat then told Elephant that he was going to eat the rock on which they were resting and after that he was going to eat Elephant. Goat said that this is the reason why he had told Elephant that he could not eat as much as Goat.

Elephant could not eat any more and when he heard that Goat was going to eat him up, he became scared and ran away. Goat became the winner and was made chief for the market. The other animals were happy because Elephant was not going to humbug them in the market place any more.

That is the reason why elephants became bush animals and why

they are afraid of goats. This is also the reason why, normally, the animals always walk and eat together.

Chief of the Birds.

Once there was a group of birds who wanted to have a chief of their own. They decided to have an election. Some of the birds nominated the humming bird, others the owl as their candidate. The humming bird received most of the votes and thus became the chief.

Humming Bird immediately began to rule the other birds. He took food from them. He had a small knife and he told the other birds that whenever they had food, they should bring it to him otherwise he was going to kill them.

When he had received the food, he and his family ate it without giving anything to the other birds. All the other birds were astonished of his behaviour and began to wonder how to get rid of him so that they could elect a new chief.

Among them was a very small bird. This bird once refused to give any food to the chief who then threatened to kill the little bird. The chief told the little bird that if it did not bring food, he, the chief was going to kill it with his knife. The little bird told the chief to kill it, it was not going to give him any food. The chief again threatened the little bird and said that he was going to take his knife out of its sheath and kill the little bird who still refused to give the chief any food.

Humming Bird then took out his knife which was very small. The little bird told him that it was not afraid of that little knife. The other birds began to laugh, asking Humming Bird if this really was the knife of which he used to boast that he could kill other birds with. They told him that they were all surprised at him and that they had thought that he was a good leader. They then asked him to leave his post because they wanted to have another leader.

After that Humming Bird had been dismissed, they asked Owl to become their chief. Owl was patient and had a good will towards all of them and he was going to be a good chief for them.

Owl became their new leader and they regarded him as a good chief who never humbugged them.

This is the reason why the owl never comes in the daytime to

trouble the other birds.

The Red Deer and the Frog.

Once there was a chief who had a very beautiful daughter. All the animals in the bush wanted to marry that girl. The chief had decided to give his daughter to the animal who could run a certain distance faster than anybody else and be the first to touch his daughter.

Everybody expected that Red Deer (7) would be the winner. The animals therefore caught Red Deer and tied him with a rope.

In the morning, a little frog happened to pass the place where Red Deer was. Red Deer asked Frog to untie the rope. Frog then asked Red Deer why he had been tied with a rope. Red Deer told Frog about the chief's daughter and the competition and that the other animals had tied him up because they feared that he was going to win. Frog then untied the ropes and asked Red Deer to take him along to where the girl was. Red Deer agreed and told Frog to hide in his fur. They started to run to the place where the chief's daughter was. Red Deer ran so fast that he passed all the other animals.

When Red Deer got to the place, he found that there was a fence between him and the girl. Frog got off and managed to slip through the fence and was the first to touch the girl.

The chief kept his promise and Frog married the girl and they moved into the house which her father had prepared for them.

One day Frog's wife prepared hot water for his bath. Without checking the temperature, Frog asked her to carry it to the bathroom. He then went there and began taking his bath. As the water was boiling hot, it washed off all his skin and he died on the spot. The girl later married Red Deer.

This tale demonstrates that it is a bad thing to deceive people.

Turtle and Monkey.

Long ago there was a turtle and a monkey who were good friends. They both had large families.

One day Monkey invited Turtle and his family to a feast. Monkey had prepared all kinds of food and had placed them on a forked branch high up in a tree. When Turtle with family arrived, Monkey

invited them to sit down in the tree.

As Turtle and his family were unable to climb the tree, they asked Monkey to bring down the food. Monkey answered that he did not like to eat on the ground and again invited Turtle to climb the tree. Turtle and his family had to sit under the tree watching Monkey enjoying his feast and in the afternoon they returned home, very sad because they had not been able to join the feast.

After some time, Turtle decided to invite Monkey. Turtle and his family prepared a large number of dishes for the meal. They also arranged a table with a bowl of water for the washing of the hands. As the food was going to be eaten with the hands, these had to be clean.

When the guests had arrived, Turtle and his family first washed their hands and then sat down at the table and began to eat. Monkey and his family began to wash their hands but they would not become clean (8). While Monkey was still washing his hands, Turtle and family finished all the food so that Monkey had to leave with an empty stomach.

The idea is that if you are being nasty to somebody, that person can be nasty to you also.

Chimpanzee and Leopard.

Once there was a bird called tu-tu. It was called so because it sings like that in the morning. This bird was the musician for all the chimpanzees.

Tu-tu was singing for Chimpanzee. Chimpanzee was wrestling with Leopard. Leopard was the champion wrestler. Leopard used to wrestle with all the animals and so far he had defeated them all except for Chimpanzee.

They started wrestling and all the female animals began to sing and they were all sure that Leopard was going to win. Finally Leopard conquered Chimpanzee. The female animals sang: "Who did win?" Answer: "Leopard!" "Who was the loser?" Answer: "Chimpanzee!"

The idea is that there is always somebody who can help you. Chimpanzee was the first ever to be sent for to help somebody else, in this case against the leopard.

EXPLANATORY TALES.

Another type is the "why and how" tales which tries to explain why things are as they are or how certain phenomena, such as wars or palavers, were once introduced into the world.

The Boy and the Bird.

Once there was a bird that had a beak which was as long as a man's arm. The bird used to visit the towns and fight the people there. The bird used to sit down on the top of a roof. Then it would bore a hole through the roof with its beak. Whatever it found in the house it either broke or killed.

There was a boy who came from the south (bei). This boy could argue like nobody else. The people sent for this boy to help them against the bird. The people placed several roofs on top of each other on one house and then they told the boy to go inside the house. When the bird visited a town it used to say: "When I talk, nobody else will talk!"

The boy was in the house and the bird came and sat down on the roof knowing that somebody was in the house. The bird asked who was in the house. The boy answered that he was the boy who could argue. The boy had a small but very sharp knife. The bird asked: "In what part of the house are you?" The boy answered: "I am in the fire." The bird then bored a hole through the roofs just above the fire. When the beak came through, the boy managed to cut off half of it.

The bird again asked where the boy was and he answered that he was in the bed. The bird ran to the bed but the boy managed to cut off another piece of the beak. The bird made another rush for the boy who now managed to kill the bird.

At that time there were no wars and the bird was the one who brought the idea of war and the boy the idea of destroying the enemy and to make peace.

This boy was the one who brought warriors and war chiefs to the whole world. The people then could send for warriors who could come and put an end to the hostilities and restore peace.

How Palaver Came to the World.

Once there was a spider called Di:ma. He had a younger brother and they made a farm together. Their farm was located on the other

side of the creek which passed the village.

When the new rice was ready, the elder brother began eating without giving anything to his brother.

One day the younger brother started cutting his part of the rice. When his brother saw this, he went to hide in the creek. When the younger brother passed the creek on his way to the farm, Di:ma pulled him under the water saying: "It is not good to be mean to other people. It is not good to be mean to other people!" (to be mean = not to offer any food.) "Give me my part of the food!" When the younger brother got out of the water he said: "For true! It is not good to meet people. But he will meet me too!"

When he returned to the village that evening, he went to Di:ma and asked him if he thought it fair that he, the younger brother, should give him rice from his part when Di:ma was not willing to share his part. The elder brother then said that he was wrong and asked his brother to go with him to collect some honey.

When they saw the nest, both of them climbed the tree. Di:ma collected everything from the hole and gave it to his brother. He then told his brother: "Since you were not satisfied with the rice business I will try to satisfy you with this honey!"

He then began dividing the catch giving his brother mostly eggs and larvae keeping most of the honey to himself saying that honey was not good for small boys. The younger brother asked: "What will happen if I eat the honey?" Di:ma said that he did not know what would happen but he knew that it was not good for small boys.

They started fighting and soon forgot the honey. Di:ma got vexed and reported the matter to the Town Chief. The latter, however, found that Di:ma was the one who had been the cause of this palaver.

Before that time there was no palaver in the world. It was Spider who brought palaver to the world.

The Spider and the Boy (9).

Once the Spider and the Little Boy went on a journey upcountry. Spider was dressed in a fine gown and the Boy carried his load. On their way they stopped in one village. The people of the

village invited the Boy to have food but they were afraid to call Spider because he was dressed in a gown like a big man.

When the Boy had finished eating, Spider told him to move on. When they had left town, Spider told the Boy to wear his gown, Spider then carried the load. The Boy walked in the gown and Spider carried his load as if he were a small boy carrying the load for a big man.

After some time they arrived in a large town where the people were having a big feast. They invited the Boy to the feast and they gave him a seat among the big men. Spider was sitting behind the Boy. The Boy was given a bowl of rice because he was a big man who had come to town at the time of the feast.

The chief who was the host for the feast told his messengers to drive away all the children from the place where the big men were sitting. They chased away Spider and all the children. The Boy enjoyed the feast together with the big men.

After the feast, Spider told the Boy to start walking again so that they could reach the place to which they were going before dark. Spider told the Boy to return his gown. Spider was very vexed and so hungry that he could hardly walk.

When they came to the next town, soldiers were there catching all the big men. When they saw Spider they caught and tied him. The soldiers brought all the big men before the chief who told the soldiers to beat them as they did not obey him. Spider was stripped naked and beaten soft in public. He then ran from the soldiers and returned home.

Whenever Spider wants to go somewhere, there will be no little boy following him (he will always walk alone).

The Story of Palm Wine.

Once there lived two very frisky boys in a town. Every day people complained to the boys' parents about their bad behaviour. Their parents had always to beg them to forgive their sons.

The people in town finally planned to get rid of the two boys and one day they called a meeting in the bush. Only men were allowed to attend this meeting.

The boys went there secretly and one of them was caught and killed. The boy's father asked for the body so that he could bury

him properly.

When the other boy had grown up, he once went to the place where his friend had been killed. When he got there, he saw a tree growing exactly in the place where his friend had been killed. He cut a piece from the tree and he saw some juice coming out of the tree. He tasted the juice and found it sweet.

The next day he brought a kalabash and filled it with the juice. He carried the juice to his father and told him that it came from a tree growing in the place where his friend had been killed. His father tasted the juice and was very satisfied. He asked his son to bring some more.

The next day, his son brought a pot full of juice. It did not last long until he got drunk. He called his friends and they all drank from the juice and became intoxicated. They all wondered why the juice tasted so sweet and why it made them feel so queer. The next day they went with the boy to the tree and tapped more juice. They again got drunk and started to fight each other.

They did not know the names of neither the tree nor the juice. There was an old woman who overheard them and she asked them from where they had got the juice. The men told her and she answered them that it was not the juice that is making them drunk but the boy who was killed there. She told them that the name of the juice is yo: which means "bad doing". She told them that they once did bad to the boy and that he is now paying back. She also told them that the name of the tree is yo: yili, "bad doing tree".

This tree is in English called palm tree and the juice is called palm wine.

This is the reason why the juice from that tree can make people drunk.

Kassava.

Once there was a chief who decided to have a feast. The feast was to be made with dumboy (= kassava prepared in a special way).

He sent one of his messengers in the morning to dig some kassava. When the messenger got there he began to dig the kassava. He had hardly begun when a little bird began to sing: "Stop! Stop! before you break my legs! Stop! Stop! before you break my legs!" This song was repeated several times and right away the messenger began to dance while the bird kept singing. He forgot about the

kassava and went on dancing.

When the chief had waited for a long time he sent another man to find out what had happened. The same thing happened to this man.

Around noon the chief sent one of his wives to the kassava farm. When she got there, she saw the two men still dancing and she asked them why they were doing this. The men did not have time to answer her. Before she could begin to dig the kassava the bird sang: "Stop! Stop! before you break my legs!" The bird kept singing and the woman at once began to dance.

Now the chief was very angry and went to the farm himself to find out what was wrong. When he got there, he saw what was going on but before he could say anything, he began to dance himself. They danced until they had completely forgotten about the feast. They returned to town late in the evening.

This is the reason why people cannot have feast with kassava.

Why Chimpanzee does not eat kola nuts (10).

Chimpanzee was out in the bush looking for kola nuts and he was searching the whole day without finding any. Finally, in the night he got tired and settled in a tree to sleep. Above his head there was a bunch of kola nuts but he could not see it because of the darkness.

When he woke up the following morning, he saw the kola nuts and he became very angry and said to himself that he would not eat kola nuts any more.

This is the reason why Chimpanzee does not eat kola nuts even today.

MISCELLANEOUS TALES.

Finally there are a great many stories which deal with marital problems, bogeys, witchcraft and magic. A popular character in many of these tales is the small brother who outwits the bogeys by means of magic. Also to these tales are sometimes added an explanatory sentence or a moral lesson.

The Story about Mr. Sawigbian (11).

There once lived a man named Sawigbian. He had many wives and he loved them all except one. If he saw that woman, he got so

vexed that he could not eat anything at all that day.

When the woman was beating the rice she used to sing a song saying: "You, Sawigbian, can laugh together with other women. Whenever I laugh while you are laughing, you get vexed and you beat me soft." She used to sing like that because the man did not like to hear her laughing at the same time as he. He could play and laugh with his other wives but not with this particular one.

If she prepared food for him, he would just throw it away and beat her. He never made any farm for her, she was childless and could make her own farm. She had to do everything herself. Her house was in a bad shape. During hungry time, she did not have sufficient food but had to look for yam in the bush all the time.

The woman wanted a child and she always kept crying for one.

One day she went into the forest to look for yam. Suddenly a bogey (12) appeared. He asked her why she was always crying and asking Wala to give her somebody to help her. She explained to the bogey how badly her husband was treating her, that he was not making any farm for her or giving her any children.

The bogey then asked her if she was willing to live with him as his wife. She agreed provided that they kept it a secret to her real husband. She went to see the bogey every day and after some time she became pregnant. People in town began to wonder as they knew that her husband did not like her and did not sleep with her. Her husband told them that she was just sick and that she was not really pregnant, her belly was just filled with water.

When she was ready to deliver, the female zo:s of the town brought her behind the house. When she had delivered, the baby sneezed and said: "I am Sawigbian's son!" The zo:s became afraid of the baby who could talk so soon.

The boy then told the zo:s to go to Sawigbian to tell him that his son had arrived. Sawigbian, however, refused to see any child born by that woman. He did not even go there to thank the women who had assisted in the delivery of the baby.

When he was a young boy, he went hunting lizards with Sawigbian's other sons. Their father had made small bows and arrows for them but the young boy had to make his own hunting weapons. Whenever they went hunting, the young boy killed the biggest lizards but Sawigbian refused to accept anything which the boy

brought to his house.

Sawigbian one day finally asked his sons to kill the young boy because he did not like him.

One day, when they were out hunting, one of the boys shot a monkey in a tree but the monkey did not fall down from the tree. They tried to bring down the monkey but without success. They then asked the boy to climb the tree to get the monkey. He did so and dropped the monkey on the ground. The other boys then cut down the branches of the tree so that the boy could not leave it. They then left him there to die.

The poor boy had two hunting dogs with him. The dogs waited for him to come down but he was unable to do so. He was sitting in the tree, crying and thinking of how to get down. Then one of the dogs made an act of magic, he made his tail grow. It grew so tall that it reached up to the boy in the tree who then climbed down. That night the boy got home very late.

When the other boys returned before him, they told their father that they had killed him. Their father became very happy upon hearing this.

The next day, the boy was seen washing himself in front of his mother's house. He then went and greeted his father but the latter did not return his greeting. The father and his other sons again began to figure out how to eliminate the boy.

One day, a bogey entered the town and carried away a very beautiful girl who was the daughter of Sawigbian. Sawigbian now became very sad and wept for several days.

The boy went to Sawigbian and told him that he wanted to save the girl. Sawigbian became so angry that he almost killed the boy because he knew that the boy was able to carry out what he had said. Finally, however, Sawigbian agreed to let the boy go and look for the girl. The boy traced the bogey and finally got to the place where the girl was kept by the bogey. When he got there, the girl was beating rice. When she saw the boy, she became very glad but asked him to leave at once because the bogey was surely going to kill him.

When the bogey returned, he immediately smelled that a stranger was there. The boy then stepped forward with a medicine which he had prepared. This made the bogey's hand stick to a heavy log.

The boy then told the bogey to chase him and if the bogey caught him the bogey could kill him. They started to run but the bogey never managed to catch the boy. After some time, the boy told his medicine to make the bogey stop so that he could get some rest.

The boy then told the girl to pack all of the bogey's belongings which she wanted to carry back to town. They then left the bogey who now was unable to move until they had returned to town.

When the father saw his lost daughter again, he was very happy. He now accepted the boy and came to love him even more than his other children. He even accepted the boy's mother who now was permitted to live with her husband.

Leopard's Daughter.

Once there was a leopard who had a very beautiful daughter. The one who wanted to marry her must catch a cat-fish in a nearby pond. A chimpanzee came and told the parents that he wanted to marry the girl. Leopard told him to catch the cat-fish and handle it to him, then Chimpanzee could marry his daughter.

Chimpanzee slept the night in town and on the following morning he began scooping the water from the pond. He scooped until there was hardly any water left and he could see the cat-fish move around in the mud. He took the fishing-net to catch the fish but when he attempted to catch it, it spat into the water and immediately the pond was filled with water again.

Chimpanzee now was too tired to begin scooping water so he went to Leopard and told him that he could not marry his daughter. Other animals came and tried but they were equally unsuccessful.

One day a bogey from the bush said that he wanted to marry this girl. The bogey suffered from all kinds of diseases, especially skin diseases. On his way to Leopard's town he visited Otter and borrowed his smooth skin. He hung his own skin in a tree and pulled on that of the Otter. Then he set out for Leopard's town and when he had arrived there he went straight to Leopard and stated his business. Leopard told him that he had to catch the cat-fish before he could marry his daughter.

The next day the bogey went down to the pond and began to scoop the water. When he could see the fish moving about in the mud, he made some medicine. With the help of this medicine he was able to catch the fish and bring it to Leopard.

Leopard told him to bring two cows for him and his wife before he could marry the girl. They married the next day and after two days they prepared to leave for the bogey's home.

When it was time for them to leave, Leopard gave them several carriers for their loads. Her little brother asked her to let him accompany her and to stay with her for some time. The girl refused saying that the boy was too dirty.

When they left, the little boy, however, followed them secretly. When they had walked for some time, they crossed a big river. When they had crossed the water, the bogey told the carriers to go ahead and told them that he and his wife would follow.

When the carriers had left, the bogey went into the bush to get his own skin and return that of the otter. This being done he returned to his wife who did not recognize him, she could not believe that it was the man whom she had just married. The bogey, however, told her that he was her husband and that he was a person from the bush who lived there together with other bogeys. He also told her that when they arrived at his place, he was going to give her some of his diseases. All the time her little brother was listening but they could not see him because he had turned himself into a lizard.

On their way, the bogey threw small pieces of medicine on the road which the little boy picked up and placed in a bag. He too used some kind of medicine so that he could follow his sister and the bogey.

When they arrived at the bogey's place, he introduced her to the other bogeys and told them that they were going to get some diseases for the girl tomorrow. He placed her in a round hut that had no door, one could only enter through the roof.

The little brother, still disguised as a lizard, went on top of the roof and waited until it was dark. In the night he called her and dropped some medicine into the hut which immediately opened. She told him to close it again because if the bogeys saw that the hut had opened they were going to kill her.

Very early in the morning, the bogeys went to a mountain to get the diseases. The boy again opened the hut and he spread a whole basket of rice on the floor for the chicken who was guarding his sister. They left and were far away before the chicken had finished the rice and began to cry that the girl had escaped.

Immediately the bogeys began chasing the girl and her brother. In the evening, the boy and his sister climbed a tree to sleep there. When the bogeys arrived at that tree they knew that the boy and the girl were not far off. One of the bogeys saw them in the tree. The bogeys decided to make a fire and wait till the morning before they caught the boy and the girl.

The boy had some sleeping medicine which he dropped on the bogeys.

They climbed down from the tree and then the boy tied their penises together with a strong rope. They ran away and came to the big water where there was a canoe. They jumped into it and the boy began paddling.

Meanwhile, the bogeys awoke and began to fight each other when they found themselves tied together. All of them, except one, was killed. He managed to get out of the rope and began to chase the boy and the girl again. When he came to the river, the others were on the other side. He called them but the small brother told his sister not to turn around.

By means of magic, the bogey threw two humps at her. She did not listen to her little brother but turned around and the two humps hit her on her chest. The two managed to escape and got home safely.

This is how women got their breasts.

The Story of Paye Gona Mali.

Once there lived a man named Paye Gona Mali. This man was a hunter and he only lived on meat. When he goes hunting, he may be away for several days. Paye had a wife who was very good. She always had food prepared for him when he returned from the hunt. But, when he returned from the hunt, instead of eating the food that she had prepared for him, he threw it away and he began beating his wife soft without any obvious reason.

His wife went to her mother-in-law and told her about what had happened. Her mother-in-law begged her to forget about the beating. But when her husband repeated the beating every time he returned from the hunt, his wife decided to leave him.

One day Paye met a very beautiful girl. Paye fell in love with her and decided to marry the girl and he began to give her a lot of gifts.

The girl, however, had a sickness which she did not want anybody to see. She had a big sore on her hip which did never heal. The sore was so big that it almost cut her in half. She always wore clothes and she would not let anybody see her naked and she always bathed alone. They married and she moved to Paye's house.

After the marriage he went out hunting and he managed to kill a lot of animals which he gave to his wife for her to cook. When he had gone hunting the next day, she cooked the food and ate almost all of it herself. Then she went into the bathroom and washed her sore and the water she used to prepare her husband's food. When the water from the washing of the sore was boiling, she added a few pieces of meat which she had left.

When the husband returned, he was given the food without her tasting it first. This was repeated several times. After some time he did not feel well as he was not given the proper food.

The husband's mother began to wonder why he did not look healthy and she started to watch his wife as she prepared the food for him. His mother discovered what she was doing to her husband's food.

When her son returned from the hunt, his mother told him what she had seen. She wanted to stop her son from eating the food that his wife prepared for him. He, however, refused to believe what his mother had told him and continued to eat the food. His mother again warned him and told him that his wife had a big sore on her hip and that that was the reason why she would not let anybody see her naked.

When he had heard this story several times, he told his mother that he should go with her to hide in the bush to watch his wife. Before he did so, however, he asked his wife if it was true what his mother had told him. His wife denied everything.

The next day he told his wife that he was going to hunt as usual. Instead he went and hid in the bush together with his mother. He saw his wife prepare the food and eat practically everything herself. Then she went to the bathroom and washed the sore. The water from the washing she used when preparing her husband's food.

When her husband entered the house in the evening she gave him his food as usual. Her husband then asked her to taste the food before he ate it. She refused to taste the food saying that this

was the first time that he wanted her to taste the food before he ate it. Her husband got vexed and took off her clothes and began to beat her. He now saw the big sore as did all the others in town. His wife ran away and was disgraced in public. Everybody told her that it was a disgrace to act as she had done towards her husband.

This story shows that there are always wicked people in a town. These wicked people are found out by means of medicines prepared by a medicine-man. When they are found out, they are being disgraced in public.

The Story of Mikue and Mikigan.

Once there lived two men who were the best of friends. They were called Mikue and Mikigan. Mikigan always used to brag that he was very clever and had more sense than anybody else.

Mikue had a son who did not yet know anything about woman business. Mikigan had a daughter whom he kept in a secret place so that she could not meet any boys.

Mikue's son wanted to marry this girl but there was no chance for him to see her. He told his father about his problem and his father went to some old men for their advice.

The old men told him to go and wrap his son in a piece of cloth. Then they told him to go to his friend, Mikigan, and ask him to keep the bundle for him. They told him to tell Mikigan to store the bundle in a safe place because it contained something which he did not want other people to see. They also told him to bring two cows to Mikigan to show him that he was really serious.

Mikue did as he was told. When Mikue had left, Mikigan carried the bundle to the place where he kept his daughter. He told her to keep the bundle in a safe place and not to open it.

The girl placed the bundle near her bed. She was very curious, however, and after two days she opened the bundle and found the young boy. After a short time they began to make love and the girl became pregnant. They stayed together for a long time and just before it was time for the girl to deliver did the boy wrap himself in the piece of cloth.

After a few days his father went to Mikigan and asked for his bundle. Mikigan went and fetched the bundle and Mikue thanked him and carried away his son in the bundle.

The girl now was alone and as there was nobody there to help her, she began to call one of her father's wives. When the woman got there she at once saw what had happened to the girl and she went to her father and told him.

Mikigan went to his daughter and asked her who was the father of the child. She answered that he, Mikigan, was the person who had sent her the young boy in a bundle. Mikigan was very surprised to hear this. He told his wives to take good care of his daughter.

After the delivery, Mikue went to Mikigan and told him that it was his son who was the father of the newborn child. He told Mikigan the whole story. He also said that the two cows were for the girl and her baby and that he now wanted his son to marry Mikigan's daughter. Mikigan then asked his daughter if she was willing to marry the boy. She agreed and then Mikigan could not refuse.

This story shows that one man is not as clever as many men together and that if you have to make an important decision you shall consult other people to get their opinions.

NOTES.

- (1) GERMANN p. 120, footnote 1, HIMMELHEBER p. 237, JOHNSTON p. 727, SCHWAB p. 449.
- (2) Cf. BECKER-DONNER p. 208, SCHWAB p. 515.
- (3) ZETTERSTRÖM p. 175.
- (4) Cf. HASKETT pp. 51 f, HENRIES p. 48.
- (5) Also sandcutter or sandreader. He is a soothsayer or medicineman.
- (6) Cf. HIMMELHEBER p. 248, SCHWAB p. 458, WESTERMANN p. 441.
- (7) Often referred to as "reindeer" by the Liberians. There are also "elks" running about in the Liberian forests (JOHNSTON p. 730).
- (8) The monkeys are said to always have dirty hands and that they can never get clean. Cf. HENRIES p. 119.
- (9) Cf. HENRIES pp. 19 ff.
- (10) Cf. HIMMELHEBER p. 241.
- (11) Cf. HASKETT pp. 68 ff., WESTERMANN pp. 385 ff.
- (12) In Mano called "Pian-li" and is believed to be able to humbug human beings and even to eat them. The same name is also used for a certain Poro (secret society) devil who talks in a strange voice and of whom people are very afraid. Cf. WESTERMANN p. 363.

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AN ENIGMATIC 17TH CENTURY COLONIZATION AMONG THE OROMIRA
INDIANS IN WESTERN COLOMBIA: SOME PRELIMINARY NOTES.

By
Sven-Erik Isacsson

The heavily forested lowlands of northwestern Colombia and the isthmus of Panama formed a crucial contact area for interamerican cultural links during the pre-Columbian epoch, and so they were the first parts of Tierra Firme to be discovered and subsequently devastated by the Spanish in the early 16th century. In their eager search for Peru, however, the conquistadores made only short and mostly fatal deviations along the rugged section of the Pacific Littoral, now called the Chocó, with its dispersed but pugnacious Indian population. Meanwhile, the mid-eastern portion of the Chocó remained practically unsettled, and for the most part unknown, for almost two centuries.

During the latter half of the 16th century, rich gold deposits were reported in the upper San Juan and Atrato basins but due to the unmanageable Indians the Spanish Crown failed to establish a firm foothold. Temporary settlements also including the till then unexplored upper Atrato Valley, homeland of the Chocó Indians, became more common in the following century. Small-scale expeditions were carried out overland through the Urrao Valley or more to the south via the mountain passes and the source-stream area of the San Juan. Since the repeated punitive actions against the aggressive Indians proved useless, the provincial governor of Antioquia initiated a more reconciling policy about 1640. The consequence of this was that the assaults and encroachments upon the Spanish settlers ceased, and the Chocó Indians began to find their way up the highlands of Antioquia to an ever increasing extent.

One of the Indian chiefs who accepted the efforts for peace gave surprising and alarming evidence to the governor on April 29, 1644. According to him, for some time past there had been living tall, white, and light-haired "Spaniards" among the Oromira Indians, bitter enemies to the Chocó. His statement was as follows:

"It is true that among the Oromira there live many tall and very white Spaniards with rufous hair because of being blond, and they have very big dogs and cattle and mules and horses, and that they live together with the Oromira to make war upon the Indians of the Chocó province and they take them prisoners to their land." (1)

The following year, 1645, Captain Pedro de Santiago Garcés, accompanied by various Chocó Indians, penetrated deep into the rough terrain of eastern Chocó reaching the upper Atrato Valley and the Baudó River. On his return journey to Antioquia, he was told of a Chocó boy who had been a captive and slave among the Oromira five years. He was brought before the Spanish captain who, through an interpreter, obtained more detailed information of the strange colonizers. On May 30, 1645, the news was communicated to the governor of Antioquia:

"He (i.e. the Spanish captain) heard of a boy of this nation who had been a captive among the Oromira five years according to the news they gave him. They were informed by

him through an interpreter, and they asked him whether there were Spaniards in Oromira. He said that it was true that there were men and women settled among them, very white and light-haired with reddish bonnets and white hats and that they had big, wooly dogs and negroes whom they brought to sell there, and that he had seen huge houses of wood coming up the Darién River (i.e. Atrato) and that inside those huge houses there were very big gungata, which in his language means the harquebuses, and showing with his hands the size of the mouths of those harquebuses, he deduced on account of their size that they were pieces of ordnance. Likewise, they had many kinds of animals which resembled the bequies which in their language means deer, and as the boy bleated, they deduced that they were goats. They tried to take the boy with them, but they did not allow it as he was ill, but the chief Candia proposed to dispatch him later in better condition so that he could meet and talk to the governor."(2)

Who were these white and blond "Spaniards"? The governor, Antonio Portocarrero y Monroy, and the members of the municipal council of Santa Fe de Antioquia supposed that the colonizers were Dutch or Englishmen, judging particularly from the description of the clothes, and considered it appropriate to give a report to the Royal Council of the Indies and to the governor of Cartagena.

Although the identity of this colonization still remains to be clarified, it is possible to give termini post quem and ante quem, respectively, for its duration and to localize it roughly with the aid of the fragmentary information we have about their allies, the Oromira Indians. In another paper about the aboriginal groups of northwestern Colombia to be published soon, the Oromira have been identified with the Burumia and the Gorgona or Idibaez Indians of western Chocó and the Pacific Littoral. This identification has been rendered possible by means of a minute comparison of various ethnographic aspects, demographic changes, and migrations of the respective groups which shows that we are dealing with the very same Indians. With this pre-requisite in mind we are able to conclude the following facts:

1. The Indians, for the sake of simplicity here termed Oromira, dwelled in an area limited to the east by the Atrato River, to the north by its affluent the Napipí River, to the west by the Pacific Coast, and to the south by the Baudó and Tanguí Rivers, the latter a small tributary of the Atrato. The nucleus of the population, however, occupied another affluent of the Atrato, the Bojayá River, the sources of which are situated close to the coast. The Chocho Indians told Pedro de Santiago Garcés in 1645 about a crevasse channel in front of the mouth of the Bebamamá River, eastern affluent of the Atrato, which formed one of the passages to the Oromira territory, i.e. near the Bojayá. If the statements of the Chocó eye-witnesses that the white settlers lived together with the Oromira are to be believed, then the whereabouts of the colony is to be found somewhere to the west of the Middle Atrato River and most likely along the Bojayá and in its proximity.

2. The territory inhabited by the Oromira was still beyond Spanish control during the first half of the 17th century, and apart from rare and brief confrontations with these Indians, a few friars of the Franciscan Order were the first to settle down among them. They started a mission in 1632 which lasted 14 years, and their labour is documented in Córdoba Salinas' Corónica from 1651, in its turn compiled from the accounts of three friars, personally acquainted with the missionary work. The most interesting one

dates from 1636 but mentions nothing about any white colony in the vicinity, the existence of which hardly could have eluded the keen friars. We also look in vain for information in the remaining narratives. The mission got an overwhelming reception but some ravaging epidemics probably brought by the Spanish made the inflicted Indians change their opinion drastically. During the last years the friars lost control of their proselytes who abandoned the villages killing some missionaries and driving away the rest in 1646. Consequently, as we do not hear anything from white, secular settlers in the chronicles, they probably arrived relatively late to the region, i.e. after 1640. Moreover, the reports from the punitive expeditions dispatched to Chocó from Antioquia about 1640 mention the Oromira Indians now and then, but pass any eventual white allies over in silence.

3. There is nothing to show that the intrepid settlers remained any considerable length of time. A few years afterwards, the zealous Franciscans, who apparently were unconscious of the fate of their Panamanian colleagues, found the times sufficiently propitious to venture an evangelical advance among the Chocó Indians. In late 1648 the Franciscan (and miner as well) Matías Abad left for Chocó where he was favourably received by the Indians. After five months, however, the mission came to an abrupt end when he was killed by Cuna Indians near the mouth of the Atrato in January, 1649. In the mud close to his body some Capuchins later found a short diary of his journey down the river, which gives a succinct description of the region.(3) Although Abad in his diary repeatedly mentions the Bromeas (Burumiá or Oromira) as well as the rivers they inhabited, he omits any vestige of white settlers, and this applies also to later 17th century documentation.

The ravages of the English and French buccaneers in the same area as well as the Scottish attempts of colonization in the Darien at the end of the 17th century are well-known and satisfactorily documented, but the circumstances of this obviously North-European colony of the Atrato are still veiled in mystery. Perhaps the furious Oromira Indians let them share the fate of the Franciscan missionaries, but, be as it may, further investigation will probably yield more data to this enigmatic episode in Colombian ethnohistory.

Notes:

- (1) Archivo General de Indias, Seville (AGI), Audiencia de Santa Fe, leg. 196. Declaration of the Chocó chief Matagana, April 29, 1644.
- (2) AGI, Santa Fe, 196. Declaration of Captain Pedro de Santiago Garcês, May 30, 1645.
- (3) S-E Isacson: Fray Matías Abad y su diario de viaje por el río Atrato en 1649. Boletín de Historia y Antigüedades, No. 706, Bogotá, 1974; pp. 457-475.

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